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erty, except in the case of one high-spirited horse who finally runs away and nearly kills his master. This results in a long spell of sickness to Mr. Shane, who finally, through the influence of a tender and sensible daughter, comes to himself and accepts a different régime which has just been instituted in the treatment of the horses by a sensible and amusing Irishman "Mike." Tom also enters heartily into the new way and the horses, cows, birds, cats, dogs, and all declare the strike "off," by resuming their customary tasks. The real and the fanciful are woven together in a delightful way in the book, which we heartily recommend to parents to put into the hands of their boys.

JOSIAH GILBERT HOLLAND. By Mrs. H. M. Plunkett.
New York: Charles Scribner's Sons.

The admirers of J. G. Holland, of whom there are multitudes all over the land, will be glad that a short biography of him has at last appeared. He died thirteen years ago, and until now no one has attempted to give any considerable account of his life. Mrs. Plunkett has given us in a little over two hundred pages all the essentials of the story of Mr. Holland's life, his early poverty, his struggles with difficulty, his education, his efforts at the study and practice of medicine, and at school teaching, his successful career as a journalist, his work as an author both in poetry and prose, his labors as an editor, the elements of his power, his beautiful home life and his noble Christian character.

Few men in this country have had so wide an influence for good, especially over young men and women, as Dr. Holland. His poetry idealized and glorified the commonest things of daily life. In one aspect of his story-writing no writer of American fiction has surpassed, or even equalled him—his stories always maintained the highest and purest type of idealism on a setting of natural realism. His pages always touched and inspired the popular heart. Twenty years ago almost every young man and woman seeking a right and noble life was reading "Titcomb's Letters," "Gold Foil," "Bitter-Sweet" and "Kathrina," and all such now, grown to middle life, will read with great pleasure Mrs. Plunkett's excellent recital of the life of the author of these works.

THE MAGAZINES AND PAPERS.

HERALD OF PEACE.

"In diplomatic circles, in Paris, it is positively asserted that the German Emperor submitted an initial scheme of disarmament, not only to the King of Italy and the Emperor Francis Joseph, but to the Czar. After sounding the King of Denmark, who is said to have shrunk from the responsibility, the Emperor William asked the German Ambassador at St. Petersburg, to submit the plan of a conference to Alexander III. The convoking of this pacific gathering would be left to the Czar himself, the Russian capital being the place of meeting. Count Schuvaloff was instructed to return a polite refusal, and to say why he was charged with this answer. The gigantic armies of the military powers, it was stated, are not a cause, but an effect. They are due to the European wars of the last quarter of a century, and to the treaties in which these wars ended. The Triple Alliance, being entered into, to defend the European situation arising from these treaties, is hostile to France and Russia. Neither of these two Powers wish

for war, but they have to place themselves on the defensive, and to be ready to put a stop to a state of things which threatens both, should the offensive be taken against them. M. Barthélemy Saint-Hilaire has declared that the first appeal in favor of disarmament must come in general terms from the Pope."

THE UNION SIGNAL.

In an editorial on capital punishment, a bill for the abolition of which is now before the New York legislature, the *Union Signal* thus expresses one of the strongest reasons against it:

"But with all unnecessary brutality removed, let any one who has never witnessed an execution, ask himself what it would be to view such a spectacle and, worse yet, what it would be to drop the trap which should swing a fellow mortal into eternity or to send the fatal bolt of electricity, and he will be able to accurately measure the depths to which he must descend before he could be capable of either act and therefore the distance between himself and those who actually participate in the fearful transaction. Yet it is a fact which should not be ignored that capital punishment necessitates just this education in brutality.

"At a recent hanging in Chicago we were told that the hangman, who had never before inflicted the death penalty, was pale and trembling and the night before was unable to sleep. That hangman will doubtless be able to perform his duty the next time with less nervous trepidation and, if called upon to perform it enough times, will reach the point finally where he will be able to laugh at his own tremors when he first went into the business. This moral deterioration which the hangman suffers, the entire public shares to a greater or less extent. The infliction of capital punishment directly tends to the making of murderers by familiarizing people with the taking of human life. Whether it more than counteracts this by acting as a deterrent of crime is an open question."

But is it an open question whether a custom which necessitates this moral deterioration and this education in brutality is wrong, whatever may be its deterrent effects upon crime?

THE GOLDEN RULE.

The advice of the *Golden Rule* as to sensational boys' stories, with which we most heartily concur, is just as applicable to the subject of military instruction and of military pomp and display. It is often asserted by those who favor the Boys' Brigade that boys may be habituated to the handling of deadly weapons and trained in the arts of war without having any love of war fostered in them. Every one who is acquainted with the most elemental principles of human nature and who is not blinded by some prejudice knows that such assertions are radically false. The *Golden Rule* speaks thus of the horrible Camden, N. J., affair:

"A week or two ago fifteen or twenty boys of Camden, N. J., all about fourteen years old, engaged in rough sport on a vacant lot, with their heads full of Indian lore of the kind which is to be picked up from sensational boys' stories, seized one of their number, tied him to a stake, built a fire beneath, and danced around him, yelling

their war-whoops, until he was burned so severely that at last accounts he was not expected to live. How many such tragedies are needed before men will learn to prevent by law the publication of stories whose poison is no less real because no single sentence or expression can be pointed out in which it is apparent. It is as hard to read much about bad men without gaining an impulse toward badness as it would be to associate much with them and retain uprightness. If you do not want the boys to act like Indians, do not let them join a tribe, and do not let them read 'Bally Bloodeye, the Brave of the Blackfeet.' If you do not want the boys to become criminals, do not let them join a gang, or read 'The Dark-Lantern Detective Series.'"

THE LITERARY DIGEST.

Nicolay Grevstad in the *Literary Digest*, after giving in full the Act of March 10, 1893, establishing Courts of Conciliation in North Dakota makes the following comments:

From the publications of the Norwegian Bureau of Statistics it appears that, during the year 1888, the last year for which statistics of the Civil Courts have been published, out of 103,969 civil actions, 2,400 cases were dismissed by the Courts of Conciliation, leaving 101,669 cases to be adjusted by arbitration or by judicial decision. In 81,015 instances, a conciliation was effected. In addition to this number, 7,786 cases, in which the parties failed to reach an agreement, were adjusted by the Tribunals of Conciliation. Eighty-eight thousand nine hundred and one cases, or nearly nine-tenths of the whole number, were thus adjusted, for the most part amicably.

It must be admitted that this is cheap and speedy justice; and, it may be added, that it is justice of the very best kind, because every peaceable adjustment of a controversy rests upon the voluntary sanction of the contestants.

The Court-of-Conciliation Law of North Dakota is looked upon by the legal fraternity as a distinct innovation. It has been asserted that it is the greatest innovation upon the Common Law of this country since the adoption of the Code; but nearly all the judges, and a number of lawyers of high standard, regard it as a step in the right direction.

Courts of Conciliation serve the purpose of a judicial breakwater. They arrest the rising tide of litigation. They place no obstacle in the way of any citizen who seeks to obtain justice through the Courts; yet, as has been shown in Norway, nearly nine-tenths of all cases are peaceably adjusted, while only one in every ten cases comes to trial.

It may be observed that the principle of conciliation should be engrafted upon every system of public arbitration. If this were done, the most common objection to public arbitration of industrial controversies would fall to the ground, and strikes would be more effectually prevented. A board of Conciliation and Arbitration, so composed as to command the respect and confidence of the employers and workingmen, would, in many instances, arrest labor troubles at their very inception.

North Dakota is the most Norwegian State in the Union. Not less than one-half of her population is of Norwegian birth or descent. This may account for her taking the lead in introducing the Norse system of Courts of Conciliation.

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Please mention THE ADVOCATE OF PEACE.

TO PRAY IS RIGHT.

Be not afraid to pray. To pray is right.
Pray, if thou canst, with hope, but ever pray,
Though hope be weak or sick with long delay.
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see.
Pray to be perfect, though the material leaven
Forbid the spirit so on earth to be;
But, if for any wish thou dar'st not pray,
Then pray to God to take that wish away.

— Hartley Coleridge.